



SPiritUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. II.—NO. 52.

NEW YORK, SATURDAY, APRIL 29, 1854.

WHOLE NO. 104.

The Principles of Nature.

THE DOCTRINE OF NECESSITY.

The doctrine of necessity teaches that every act is the necessary and inevitable result or effect of some producing cause; that choice can not take place without some motive sufficient to compel that choice; and therefore it is impossible for man to be morally free, which would imply that the will determines itself without any compelling motive. In other words, that no man, with the same moral constitution and acted upon by the very same motives, could have done any thing else than what he did do. Let us merely glance for a moment at a few of the results of this truth in addition to what we said in a former article.

Of course, accountability and responsibility can have no place in such a system.

Praise and blame are philosophical only as motives to influence the future, and not to reward or punish the past. The same is precisely true of all rewards and punishments as attached to all acts—they may be motives to influence the choice or will, and nothing more.

"Not enjoyment and not sorrow
Is our destined end or way,
But to live, that each to-morrow,
Find us further than to-day."

No more pain should be attached to a wrong act than is sufficient to prevent its repetition in future. Any thing more is, of course, cruelty. Hence it is obvious that a punishment that can do no good to the offender is useless and itself a wrong. Hence the absurdity, also, of the eternity of hell apart from the goodness of the Creator. In fact, all punishment looks only forward and secures the progression of the sufferer, and never backward to the past, to be philosophical and just. It is never *retributory*, but always *preventive*.

Fear only serves to keep our wrong impulses locked up within us, and does not destroy them and make us essentially better. He is only good who is so from pure love of good without hope of reward or fear of punishment, who loves virtue merely for itself. Is he a good citizen who is only kept from stealing by the fear of the jail, or by the expectation of being praised or rewarded in some other way for not being a thief? Still that fear or expectation may serve to keep the *rogue* from displaying what, nevertheless, exists in his heart. It keeps down the externals, but does not remove the internal causes. So he who is good only because he fears a future day of retribution or expects a reward for it in some future heaven is no more a really good man than the first is a good citizen. He is only externally good, and if all restraint was withdrawn, and there was no future hell or heaven awaiting his acts, he would be externally just exactly what he is internally and really.

Virtue, then, in this system, is that course of action in each case that tends most to promote the universal good, or the general welfare, or the greatest happiness to the community. Vice is the opposite.

Let us see for a moment how the good and wise Ruler uses this motive-power in his creature, man, to secure his progress in good, which is the end of his creation. In the first place, he has implanted in the depths of every soul a conscience or moral sense by which he feels in his inmost heart that there is a *right* and a *wrong* in every action; also, that the *right* should be done and the *wrong* avoided. This moral sense distinguishes man from the mere animal. It is found in all human beings. But conscience does not teach in any given case *what* is right and *what* is wrong. This distinction must be noted. To teach us *what* is right and *what* is wrong reason is given us, and it is only by a true cultivation and unfolding of our wisdom or guiding faculties that we perceive more and more the proper relations between things, and thus have ever a more truthful standard of *what* is right. Conscience tells us to do *what* is right, and to avoid *what* is wrong. Reason tells us *what* is right and *what* is wrong; that right is, "love thy neighbor," or, "seek thy happiness in promoting the general happiness." If we obey and do what we think good and just and right, or what is most likely in our estimation to promote the general welfare, the kingdom of heaven springs up within us as an effect of our deed; our nature is developed, we are nearer perfection, and occupy a higher sphere, a happier heaven, than we did before. If we disobey the internal monitor, and seek our happiness by a course of action that reason tells us will not promote the general happiness, we are troubled and disturbed. The kingdom of hell is within us. Our nature is dwarfed, and we are further from perfection than before, and occupy a lower sphere or heaven than we did before. In the one case there is harmony between our conscience and reason, between the God within us and ourselves. This harmony is moral health, is happiness, is heaven. We are in the right road to progress, to perfection, to God. We are going upward. In the other case there is discord between our conscience and our reason; there is a strife to turn us right; there is jarring between the Divinity within and ourselves; the atom labors, not for the general happiness, but for itself alone, and so grows monstrous, and moral disease

occurs, to which God has attached in kindness and wisdom, as he has pain in physical disease, mental pain and misery and hell, if you please, and like the Word as the surest and kindest means to make us see and feel that something is as it should not be; that we are in the wrong path, and make us *repent, reform, and do good, or labor for the general good.*

Here let me say a word or two about good and evil, heaven and hell, happiness and misery, perfection and imperfection, righteous and sinner, health and disease, harmony and discord, and other such opposites.

There is no virtue or vice in any *act* whatever, merely in itself. Putting my hand into my neighbor's pocket is not wrong in *itself*, neither is it wrong to press my fingers together upon his purse there; neither is it sinful for me, then, to contract my muscles and withdraw my hand, and then to put it with the purse in it, into my own pocket; neither is the wrong in the *motive*, for all motives, when traced back, ultimate in a "desire to be happy," which is certainly most legitimate and good. Where, then, is the wrong of stealing, or any other act? It is merely in this, that it *tends*, not to the happiness of my brother, or to the general welfare, but to the discomfort of society, and diminishes the general happiness. As I have said before, whatever *tends* to the health, comfort, harmony, and greatest happiness of society, is good and virtuous. That way is good, the other way is evil and wrong. But there can be no *perfect* good in society, or *perfect* evil, any more than there can ever be positively perfect good or perfectly evil individuals. We are ever, and must ever remain mixed, good and evil. As in nature there is nothing, however cold, but what has unknown degrees of heat in it—for you can find or imagine something much colder, and that first cold would then be warm, or even hot, when compared with the last; and as cold is thus only a lower degree of heat, and as heat alone is real, and positive, and existing—so vice or evil is only a lower degree of good; and none of God's creatures, no act, is absolutely evil but has unknown degrees of good in it. Ice is most surely a different thing in form from steam, but it differs not in essence, only in having less degrees of heat, and you can reduce the scalding, bursting vapor into the identical form of ice by withdrawing, little by little, some of its heat, and still you leave unknown quantities behind even in the rocky ice. Is it right to say, then, that the ice is *positively cold*? Would it not more accord with truth to say that it was *only relatively cold*? Can you not imagine ice of so much lower temperature, containing so much less heat (yet always some), that, then, compared with that still colder ice, the first should be warm? To make this analogy obvious to every mind, try the old experiment. Hold your hand for some minutes in water of the temperature of 40°, then suddenly put it into water heated to 80°. What does sensation say of this last degree of heat? It pronounces it decidedly *warm*. Hold the hand, then, some minutes in water heated to 130°, and then plunge the same hand into the same water that was before warm at 80°, and what does sensation say now? It pronounces it decidedly cold. Starting from any given degree upward, is heat; below, is cold. Heat alone is positive, for there is a positive source of heat; cold is only a lower degree or plane of heat, and is only *relative*. The sun radiates heat, and is the source of it, and thus heat positively exists. What radiates is the source of cold, that it can also be positive and have a real existence? Science will be puzzled to find a positively cold substance differing in essence from one containing some heat. No! cold and hot substances differ only in more and less degrees of the same real, positive thing we call heat—a difference in *quantity*, not in *essence*. The same illustration might be made from light and darkness. Light is real and positive, and has no real existence, but darkness is relative, negative, and has no real existence. They differ only in more and less; in *quantity*, not in *quality* or *essence*. Precisely thus is it with virtue and vice, good and evil, heaven and hell, happiness and misery, righteous and sinners. The first are all real, positive, and existing, because they are from God, who is the source of all things, and who is *himself* absolute good, and of course can only be cause of good, of virtue, of heaven, of happiness, of perfection, of righteousness, and of harmony. These alone have a real, positive existence. Vice, evil, hell, these are all negative and *not positive*, and have no *real* existence, for there is nothing to *cause* them unless there be an evil created as well as a good one. These can no more really have a positive existence than *real*, positive cold and darkness can exist from the causing sun. Vice is a lower degree of virtue—is virtue on a lower plane, just as cold is a lower degree of heat. Change the point of comparison, and the cold would become warm, or the warm cold, as we have seen. So with the unfolding and more expanded reason to teach us, that what is once pronounced right, or tending to the general happiness, it now pronounces wrong, or tending to the general suffering. What was once good and virtuous becomes now relatively evil and vicious. In a word, the candid mind confesses that there are and must be ever-increasing degrees of goodness from the very lowest of us up to those nearest God or perfection; and as the standard from which

we measure is what the ever-unfolding reason declares to be the best and surest means of promoting the general welfare, and as this is ever more and more elevated as our wisdom faculties are more and more unfolded, so what was once good, and virtue, and honor to us becomes relatively evil and hell. To the lowest Spirits all above them are better and happier just in proportion to their approximation to perfection or God. To the highest, all below them they have progressed through, and all these thus below them are *relatively* impure, imperfect, evil, and unhappy, just in proportion as they are farther and farther from God, from perfection. While, compared with Him who is ever infinitely above them, they deeply feel their own nothingness, whom we, in our ignorance, esteem perfect.

The truthful mind thus clearly sees that evil is not positive evil, but a relatively lower good, or what it pronounced good, when on a lower plane of development; that all hells are not positive hells, but relatively lower heavens, or heavens for those on a lower plane of development; that imperfection is not positive imperfection, but only perfection upon a relatively lower plane, just as certainly and necessarily as it admits that there is and can be no such a thing in existence as positive, essential cold and darkness, while there is a sun to radiate heat and light; but that these are only relatively cold and darkness, when compared with some higher degree of heat and light. Heat and light exist; cold and darkness do not, for they can not. So good and happiness exist, but evil and misery do not and can not, except relatively. When *real, positive, essential* evil can be demonstrated, a *real, positive, cold substance* will be found without a particle of heat in it, and not before. Heat, light, good, and happiness differ from cold, darkness, evil, and misery, not in *essence*, but in *degree or plane*. Is not this now evident to all? for if there be essential, real cold, and darkness, what sun radiates that from which they derive their being and substance? and if there be *essential* evil and misery, from what God do they flow forth, and whence do they derive their being, and substance, and *quality*? In fine, all *opposites* are by their very nature *relative*, and differ only by one having more and the other having less of any given *essence* or *quality*; and the one can be converted into the other by the mere increase and diminution of that *quality* or *essence*. They mutually relate to an *arbitrary, variable* line or standard, and as that standard retrogrades or advances, the one becomes the other. I have not space to illustrate this, but I think it obvious already to most who will take a little time and care to reflect upon it.

In conclusion, I most positively assert, without fear of successful contradiction, that it is *utterly impossible and absurd* to compare or contrast any two things as *opposites* except there be a *quality or essence* common to each opposite. It is *only* by this *common essence*, by this *identity of quality*, that there can possibly be any relation between two *opposites*. Who has the folly to deny this? Who, then, will deny that good and evil can only be opposites—can only be related, compared, and contrasted by the *essence or quality* common to both, and which differ only in degree, not of *discretion*, but of *more and less* of this *common nature, essence, and quality*?

We are all atoms of the great body of humanity, and, like the material atoms in the physical body, we each have our affinities to atoms most like to ourselves, and have our planes or spheres of use and enjoyment in this great body, which we can by no means escape occupying and fulfilling. We have been predestined, and made by infinite love, wisdom, and power, just what we are; and all that we shall ever be will be equally predestined and sure; and that is, to progress upward and onward forever. The stone may be impelled for a few moments away from its center of attraction—the earth—but the great mass is ever acting upon it in its misdirection, and ultimately it brings it to rest upon its bosom. So man may appear for a time impelled away from God, away from his true path of progression and development; but as sure as God is good, and the *only source of power*, so sure is the wanderer to be turned in his *misdirection*, and to begin to move in the right direction upward and onward, and to continue thus ever accelerating in progression and expansion of all faculties and powers *eternally*; for he can never reach God, who is still ever infinitely above the most advanced.

As each atom has also many spheres of use to its neighbor, to each organ, and to the whole system, so we each have many spheres of use. We have parents, and we must ever strive to be angels or messengers of God's love to them. We must labor to promote their welfare. We have children, and to them we must be the mediums of the Father's love and wisdom. We are husbands and wives, we are brothers and sisters, and relatives; and what fields of use and happiness we have here! We are neighbors, fellow-townspeople, countrymen, and we must seek our happiness in doing good as neighbor and citizen. We are judges, teachers, physicians, legislators, farmers, mechanics, merchants; and in all these relations to our fellow-men what spheres of usefulness, what opportunities of blessing our father-land, and promoting the general happiness and welfare, we are placed in. Finally, we are all, from highest to lowest, from best to worst, from most learned to most ignorant, from the most abounding in all

things to the most destitute of all things, equally the children of our Father in heaven. We are all *common brothers* bound up in the same glorious destiny, and *linked inexorably together* in *weal or woe*. Thus we must secure our own happiness by doing all the good we can to every other brother-man; for *he can not suffer without our* feeling the pain. It is in this way, and by this motive-power, that God effects ever-advancing improvement in *individuals, in society, in nations, and in the world*. The typhus fever is generated in the crowded, neglected, scorned lanes of our cities, and spreads up by degrees into the marble palaces, and there makes the wrong-doer feel the effect of his neglect of his poor brother. By the misconstruction of society, thieves, murderers, adulterers, misers, and all forms of evil, are generated and caused, and the wrong is repaid to society, to the neglector of his brother, by murder, theft, and all crime! All forms of evils in society, festering ulcers upon the body of humanity, are so many warning symptoms that there is something wrong in the conditions of that society, some lurking disease in its constitution, to *force attention* to the fact, to excite investigation into the *causes* that are producing these evils, and to force their *eradication*, just as physical pain compels the sufferer to find out what is producing his discomfort, and then his love of happiness compels him to remove these causes and to obey his nature's kind laws more faithfully. This will suffice to show how God, by these very evils that afflict society and humanity, is most surely and efficiently working to secure their gradual improvement and happiness. I close by cordially commanding these fundamental truths to the earnest thought and practical application of all.

CHARLES H. CRAGIN.

GEORGETOWN, D. C., April 2, 1854.

REALITIES OF SPIRIT-LIFE.

MESSRS. EDITORS:

In communing with my Spirit friends, I am in the habit of sometimes reading from Swedenborg, and other inspired writers, such passages as I do not understand, and asking from them an explanation.

I lately referred, in conversation, to the assertion made by Swedenborg, that angels [the term angel means only an inhabitant of the spirit-spheres] could read in our spiritual bodies a complete history of our whole natural lives, and that, too, with more minuteness than we ourselves could have recorded the events at the time of their occurrence.

This, I was told, was literally true of all our errors, both physical and mental, but no good deeds were ever recorded. I asked if there was any thing in our lives here which corresponded to this record, and was answered, Yes; and the question was then asked, How do you grow old? I answered, By the natural decay of my physical system. What do you mean by the *natural* decay of your physical system?

Finding myself likely to be cornered by this mode of explanation, I asked the Spirit to define to me the correspondence between my growing old, and the history of all my errors, both physical and mental, as recorded in the spiritual body.

The Spirit replied, Every physical error of your life destroys or paralyzes one or more of the many millions of animal fibers which constitute your nervous system, the nervous fibers becoming dormant or inactive destroy your physical vigor, and reduce you, sometimes even in youth, to what you call old age.

If your animal economy could be restored to a perfect condition you would present none of the marks or appearance of old age in your outward form, neither would you feel any loss of animal strength or activity.

Now there is such an exact resemblance between our animal and spiritual bodies, that whatever injury is done to the former is equally an injury to the latter; not only so, but every mental error is equally destructive to the economy of mental sensation; hence, when you leave the form you carry along with you the effect of every mental and physical error, which amounts to a violation of any law of your organic or mental structure ever committed while you remain in the animal sphere.

These defects are not only visible to the observing Spirits, but you yourself can see them whenever you are disposed to make the examination.

I can not now make you comprehend how it is that the *history* of every error of your life is thus made legible by injuries inflicted upon your spiritual body, but you may be able to comprehend this before you leave the form.

I then asked if we were ever to be restored to a perfect condition? Yes. By what agency? By your own personal exertions. I then requested the Spirit to explain how we could restore ourselves by our own personal exertions, and received the following answer:

When our Spirits leave the animal form we still remain, to all our senses, as much human beings as we were before, the separation, that is, we possess and exercise all our senses the same as we did while connected with the animal life; yet

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, APRIL 29, 1854.

PRESENTATION OF THE MEMORIAL.

every sense is very much intensified; we see more clearly, we feel more acutely; our desires are stronger, and our passions less controllable. A proper exercise of all our appetites and passions is as essential to our happiness here as it is to yours there, and we soon perceive the necessity of reducing them to the order and requirements of nature. Upon our arrival here our friends immediately instruct us into the mode of restoring the paralyzed and dormant fibers of our bodies. This is done by making various manipulations and passes upon different parts of our bodies, as I have already informed you, the effect of which is to restore the perfect circulation of the nervous fluid; for upon this depends the healthful condition of the body. This duty no one can perform for us; it must be our own act, prompted by a knowledge of its necessity. The defects of the body can never be wholly eradicated as long as the mind remains in error. As truth is the essential element in restoring the body, so, also, truth alone can restore the mind. A knowledge of what constitutes our true happiness is the truth which the mind must seek. Our progress here, both bodily and mentally, is in proportion to our application. Those with you, who were seekers after truth, regardless of the opinions of men, are those who make the most rapid progress here. Our free agency is not diminished by the great change which has come over us; we are neither compelled nor restrained; we are free to pursue a course of error, or to seek out and follow the path of truth. We can remain in the same condition for an indefinite period of time, or we can augment our happiness by a continued advancement into the regions of light and truth.

The Spirit who enters the Spirit-world at three-score years and ten, presents, in his spirit-life, all the appearance of age which characterized him in the animal life. As the fibers of his body are restored to a healthful condition, by the free and uninterrupted circulation of the nervous fluid, the marks of old age disappear; and when the process of renovation is completed, the spiritual body presents the appearance of perfect health and manhood, corresponding to the age of twenty-five in the animal sphere.

The above comprises a portion of the information which I have received upon this subject. I have proposed numerous questions, to which answers have been received confirmatory of what is written above, but accompanied with the assurance, that it falls very far short of conveying to my mind a just conception of Spirit-life and progress.

N. SAWYER.

THE SPIRITS AT FOND DU LAC.

The following letter would have appeared before, but it was mislaid and forgotten. It is not without interest now.

March 6, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

Gentlemen—I have been an attentive reader of the TELEGRAPH since the commencement of the second volume, and have read much that is both pleasing and instructing. To the close observer, and one who can calmly and candidly investigate this phenomenon, there is something both sublime and beautiful in the reality of the manifestations, which, in themselves, are self-evident to all who seek and behold them in the multiplicity of ways which are used to convince the skeptic.

We are in the West, have been making some progress toward the development of "mediums" and the spread of our "glorious religion" among the masses, free-thinkers, etc., for as yet the advocates and followers of the "old orthodox theology" stand aloof, and look down with scorn and pity upon him who dares to think for himself. Our numbers are not many, and although at present we have but the gentle zephyr to fan the few sparks that are among us, yet, when that zephyr strengthens and grows into the gale that I see approaching, those sparks will brighten into a burning flame that will ignite the surrounding foliage, and our prairies will be lighted up with the "celestial fires of truth;" then will be heard a mighty snapping and crackling of the old and young branches of that deep-rooted tree—orthodoxy.

But a short time since I attended a circle known here as the "Lodge Circle," the mediums were a lady of good intelligence, amiable disposition, and undoubted veracity, well known in this vicinity, who speaks and writes under the influence, and is considered a good "medium;" also a rapping "medium" of ordinary interest, but a truthful, industrious, and hard-working man, and the best rapping medium we have here.

On the evening in question there were present upward of twenty persons, some of whom, I was informed, had never seen any manifestations whatever. After some writing, singing, rapping, etc., the "Spirits" were asked if they would produce "music!" the answer was, "We will try," and for the circle to keep quiet. After waiting some eight or ten minutes, we heard the sound (what some, who had heard it before, called a horn) of what appeared to me to resemble the sound of the whistle of a locomotive a great way off; the sound itself, when I first heard it, appeared to be over a mile from the house. It came nearer and nearer, and but very little louder, until, as it were, it entered the room, when the sound changed to that of several instruments being played together—the rapping signifying that singing was required. The members of the circle struck up a lively tune, when this "heavenly music" could be heard above their united voices. After the singing ceased, the music would continue, and play two or three bars, growing fainter and fainter, until lost in the distance. Sing what tune we would, the heavenly "minstrels" would play and keep perfect time.

A short time since, a young man, a lawyer of this city, of finished education, and talent far above mediocrity, became somewhat suddenly developed as a speaking and writing medium, and when he shall have become fully developed, you may look for communications from this direction that will be equal to any received through the best media in the country. Of late, when influenced, he takes the floor, and with eyes closed, and gestures of the most accomplished elocutionist and orator, will speak from fifteen to twenty minutes at a time, and sometimes three and four times during the evening. The charming eloquence that falls from his lips would make a deep impression upon the public mind if they could hear him, but for the present the "Spirits" do not permit any visitors being introduced into the circle. The "Spirits" that usually influence him are Henry Clay, William Pitt, George Fox, and others of considerable note when living.

The Universalist minister of this place takes those passages from the Scriptures relating to Spiritualism, of old, for his texts, and preaches good spiritual sermons.

When the Biblical can be made to see that the Scriptures are filled with Spiritualism, then, and not till then, can those who have wrapped themselves in sectarianism be reached, or the veil drawn from their eyes so that they may see things in their true light.

If the facts herein related should be deemed worthy of a place in your paper, I will, in my next, give an account of the "Spirit-lights" and the visits of the "undeveloped Spirits" which have been made in the Stockbridge settlement; also an account of the interesting "mediums" who, under the control of the Spirit of an Italian actor, sing imitations most beautifully; also some of her visions, which, if given entire, you will find fully equal to any that are given by Judge Edmonds in "Spiritualism."

Yours, in the faith,

H. C. B.

SINGULAR PHENOMENON.—The *Belfast Journal* (a Maine paper), says that a portion of the Penobscot river, a short distance above Prospect ferry, where the river widens to the breadth of a mile, a great commotion was discovered in the water several months since, so that the surface was much disturbed, and stones and earth seemed to be thrown up from the bottom. This upthrust still continues at intervals, and experiments show that at least an acre of the river bed has sunk from a depth of seven to a depth of fourteen fathoms. A sulphuric gas is emitted from the water during its periods of commotion, and it is said that two distinct shocks of an earthquake have occurred since the commencement of the phenomena. These disturbances are undoubtedly of volcanic origin, though the phenomenon is very remarkable for this region.

These results may be accounted for in a rational and satisfactory manner. The memorialists, while thus disagreeing as to the cause, concur in the opinion as to the occurrence of the alleged phenomena, and in view of their origin, nature, and bearing upon the interests of mankind, demand for them a patient, rigid, scientific investigation, and request the appointment of a scientific commission for that purpose. I have now given a faithful synopsis of this petition, which, however unprecedented in itself, has been prepared with singular ability, presenting the subject with great delicacy and moderation. I make it a rule to present any petition to the Senate which is respectful in its terms, but having discharged this duty, I may be permitted to say that the prevalence of this delusion at this age of the world, among any considerable portion of our citizens, must originate in my opinion, in a defective system of education, or in a partial derangement of the mental faculties, produced by a diseased condition of the physical organization. I can, not, therefore, believe that it prevails to the extent indicated in this petition. Different ages of the world have had their peculiar delusions. Alchemy occupied the attention of eminent men for several centuries; but there was something sublime in alchemy. The philosopher's stone, or the transmutation of base metals into gold, the *elixir vivae*, or "water of life," which would preserve youth and beauty, and prevent old age, decay, and death, were blessings which poor humanity ardently desired, and which alchemy sought to discover by perseverance and piety. Roger Bacon, one of the greatest alchemists and greatest men of the thirteenth century, while searching for the philosopher's stone, discovered the telescope, burning glasses, and gunpowder. The prosecution of that delusion led, therefore, to a number of useful discoveries. In the sixteenth century flourished Cornelius Agrippa, alchemist, astrologer, and magician, one of the greatest professors of hermetic philosophy that ever lived. He had all the spirits of the air and demons of the earth under his command. Paulus Jovius says that the devil, in the shape of a large black dog, attended Agrippa wherever he went. Thomas Nash says, at the request of Lord Surrey, Erasmus, and other learned men, Agrippa called up from the grave several of the great philosophers of antiquity, among others, Tully, whom he caused to redeliver his celebrated oration for Roscius. To please the Emperor Charles the Fourth, he summoned King David and King Solomon from the tomb, and the emperor conversed with them long upon the science of government. This was a glorious exhibition of spiritual power compared with the insignificant manifestations of the present day. I will pass over the celebrated Paracelsus, for the purpose of making allusion to an Englishman with whose veracious history every one ought to make himself acquainted. In the sixteenth century Dr. Dee made such progress in the talismanic mysteries that acquired ample power to hold familiar conversation with spirits and angels, and to learn from them all the secrets of the universe. On one occasion the Angel Uriel gave him a black crystal of a convex form, which he had only to gaze upon intently, and by a strong effort of the will he could summon any spirit he wished to reveal to him the secrets of futurity. Dee, in his veracious diary, says that one day while he was sitting with Albertus Laski, a Polish nobleman, there seemed to come out of the oratory a spiritual creature like a pretty girl of seven or nine years of age, with her hair rolled up before and hanging down behind, with a gown of silk of changeable red and green, and with a train; she seemed to play up and down, and to go in and out behind the books, and as she seemed to go between them, the books displaced themselves and made way for her. This call a spiritual manifestation of the most interesting and fascinating kind. Even the books felt the fascinating influence of this spiritual creature, for they displaced themselves and made way for her. Edward Kelley, an Irishman, who was present, and who witnessed this beautiful apparition, verifies the Doctor's statement; therefore it would be unreasonable to doubt a story so well attested, particularly when the witness was an Irishman. [Laughter.] Doctor Dee was the distinguished favorite of kings and queens—a proof that spiritual science was held in high repute in the good old age of Queen Elizabeth. But of all the professors of occult science, hermetic philosophy, or spiritualism, the Rosicrucians were the most exalted and refined; with them the possession of the philosopher's stone was to be the means of health and happiness, an instrument by which man could command the services of superior beings, control the elements, defy the abstraction of time and space, and acquire the most intimate knowledge of all the secrets of the universe. These were objects worth struggling for. The refined Rosicrucians were utterly disgusted with the coarse, gross, sensual Spirits who had been in communication with man previous to their day, so they decreed the annihilation of them all, and substituted in their stead a race of mild, beautiful, and benevolent beings. The Spirits of the olden time were a malignant race, and took especial delight in doing mischief, but the new generation is mild and benevolent. These Spirits, as this petition attests, indulge in the most innocent amusements and harmless recreations, such as sliding, raising, and tipping tables, producing pleasant sounds and variegated lights, and sometimes curing diseases which were previously considered incurable, and for the existence of this simple and benevolent race our petitioners are indebted to the brethren of the rosy cross. Among the modern professors of Spiritualism, Cagliostro was the most justly celebrated. In Paris his saloons were thronged with the rich and the noble. To old ladies he sold immortality, and to young ones he sold beauty that would endure for centuries; and his charming countess gained immense wealth by granting attending sylphs to such ladies as were rich enough to pay for their service. The "Biographie des Contemporains"—a work which our present mediums ought to consult with care—says there was hardly a fine lady in Paris who would not sup with the shade of Lucretius in the apartments of Cagliostro. There was not a military officer who would not discuss the art of war with Alexander, Hannibal, or Caesar; or an advocate or counselor who would not argue legal points with the ghost of Cicero. These were spiritual manifestations worth paying for, and all our degenerate mediums would have to hide their diminished heads in the presence of Cagliostro. It would be a curious inquiry to follow this occult science through all its phases of mineral magnetism, animal mesmerism, etc., until we reach the present latest and slowest phase of all spiritual manifestations; but I have said enough to show the truth of Burke's beautiful aphorism, "The credulity of dupes is as inexhaustible as the invention of knaves."

This speech was listened to with much attention, but frequently interrupted by laughter.

Mr. WELLER.—What does the Senator propose to do with the petition?

Mr. PETTIT.—Let it be referred to the three thousand clergymen. [Laughter.]

Mr. WELLER.—I suggest that it be referred to the Committee on Foreign Relations. [Laughter.]

Mr. WELLER.—I am willing to agree to the reference.

Mr. WELLER.—It may be that we may have to enter into foreign relations with these Spirits. [Laughter.] If so, it is a proper subject for the consideration of that committee. It may be necessary to ascertain whether or not Americans, when they leave this world, lose their citizenship. It may be expedient that all these grave questions should be considered by the Committee on Foreign Relations, of which I am an humble member. I move its reference to that committee.

Mr. MASON.—I really think that it has been made manifest by the honorable Senator who has presented the petition that he has gone further into the subject than any of us, and that his capacity to elucidate it is greater than that of any other Senator. I would therefore suggest to him that it should either go to a Select Committee on his motion, or be referred to the Committee on Military Affairs, of which he is Chairman. Certainly the Committee of Foreign Relations have nothing to do with it. I move its reference to that committee.

Mr. MASON.—I really think that it has been made manifest by the honorable Senator who has presented the petition that he has gone further into the subject than any of us, and that his capacity to elucidate it is greater than that of any other Senator. I would therefore suggest to him that it should either go to a Select Committee on his motion, or be referred to the Committee on Military Affairs, of which he is Chairman. Certainly the Committee of Foreign Relations have nothing to do with it. I move its reference to that committee.

Mr. SHIELDS.—This is an important subject, and should not be sneered away in this manner. [Laughter.] I was willing to agree to the motion of the Senator from California, but I do not wish to send the petition to the Committee on Foreign Relations unless the Chairman of that Committee is perfectly satisfied that he can do the subject justice. I had thought of proposing to refer the matter to the Committee on the Post-offices and Post-roads, because there may be a possibility of establishing a spiritual telegraph between the material and the spiritual world. [Laughter.]

Mr. MASON.—I move that the petition lie upon the table. Agreed to.

In his attack on the claims of Spiritualism, Mr. Shields omits citing any recent examples of supposed spiritual agency, and finds the illustrations best suited to his purpose within the shadows of the middle ages. However, the assumption that all the cases which the gentleman has drawn from history, depend on delusion or knavery, does not at all comport with the facts themselves, nor is it supported by the most distant probability. But while the *argumentum ad hominem* of the General leaves the causes of the phenomena, cited by himself, quite as obscure as they were before, it certainly presents a very clear and forcible illustration of his own want of candor and good faith.

Mr. SHIELDS.—This is an important subject, and should not be sneered away in this manner. [Laughter.] I was willing to agree to the motion of the Senator from California, but I do not wish to send the petition to the Committee on Foreign Relations unless the Chairman of that Committee is perfectly satisfied that he can do the subject justice. I had thought of proposing to refer the matter to the Committee on the Post-offices and Post-roads, because there may be a possibility of establishing a spiritual telegraph between the material and the spiritual world. [Laughter.]

Mr. MASON.—I move that the petition lie upon the table. Agreed to.

The report of Mr. Shields' speech and the succeeding observations by the other Senators appeared in the *Intelligencer* of the 18th inst., and called forth the following

LETTER FROM EX-SENATOR TALLMADGE.

MESSRS. GALES AND SEATON:

My attention has been attracted to the proceedings of the Senate, published in the *Intelligencer* of this morning, on the presentation of a memorial by Gen. Shields, signed by myself and 13,000 citizens of the United States, on the subject of "Spiritual Manifestations." The memorialists ask Congress to appoint a scientific commission to investigate these extraordinary phenomena. Gen. Shields has given a very good synopsis of the memorial, and had he stopped there I should not have felt myself called upon for any remarks. But, contrary to my expectations, the General has attempted to ridicule a subject which appealed to his better judgment, and which, according to my understanding, was to receive very different treatment at his hands.

When I first spoke to Gen. Shields about presenting this memorial to the Senate, he treated it with great courtesy, and expressed his willingness to move its reference to a Select Committee. Without expressing any opinion in favor of the spiritual theory, he agreed with me that, whether spiritual or philosophical, it was worthy of investigation. After this understanding, I confess my surprise that he should have treated it as he did; that instead of an investigation by a Select Committee, of which, by parliamentary usage, he would have been chairman, and where those who have investigated the subject could have been heard, he should have given in advance a *rehash* of what has so often been said before by the opponents of Spiritualism! My habitual respect for the honorable body of which he is a member will cause me to forego any remarks upon the attempted criticisms of himself and others on this occasion.

The General is pleased to characterize these manifestations as a "delusion." Now, I do not pretend to any extraordinary power to understand a subject more than other men whose position in life would indicate a talent equal, if not superior, to my own. Still, I do pretend, that when I have investigated a subject which they have not, I am better capable than they of judging whether there is any "delusion" involved in the conclusion to which I have arrived, and I can not consent to surrender my reason and the evidence of my own senses to their instincts. I have made it a rule of my life never to write or speak on a subject about which I knew nothing. That rule has saved me from much awkwardness and embarrassment, as it would also save others were it adopted by them.

But if it be a "delusion," then the greater necessity of investigating it and showing it to be such. I have as great an interest in ascertaining that fact as any other man. If it be "spiritual," there is much less necessity for its investigation, because its march will be onward, and no human power can resist it. Do away with the "delusion," if it be one, and you do away with the insanity which it is sometimes alleged is consequent upon it; and although the honorable gentleman's bill granting lands for insane asylums would still be necessary for the vast numbers rendered such by religious excitement, still they would have fewer inmates by reason of the humane principle adopted by this investigation, namely, of *preventing* instead of *curing* or *palliating* the disease.

I hope, therefore, that the "lame and impotent conclusion" to which the Senate arrived, of laying the memorial on the table may be reconsidered, and that it may receive that consideration which its importance demands.

Respectfully yours, N. P. TALLMADGE.

WASHINGTON, April 18, 1854.

On the day following Gen. Shields responded briefly as follows:

SENATOR SHIELDS IN SELF-VINDICATION.

WASHINGTON, April 19, 1854.

To THE EDITORS OF THE NATIONAL INTELLIGENCER:

Gentlemen—Hon. N. P. Tallmadge, in his letter in your paper of today, does me injustice, which I presume is unintentional. When he requested me to present his petition, I assured him in a few words that I was no believer in "the spiritual theory," and, in addition, that I could not see upon what principle it could be either referred to or considered by a Select Committee. His earnestness on the subject was such as might easily have led him to misunderstand me on this point. I promised to present his petition, and I did so, and then took the liberty of giving my own views upon the subject generally.

Respectfully yours, JAMES SHIELDS.

SECOND LETTER FROM MR. TALLMADGE.

MESSRS. GALES AND SEATON:

The note of Gen. Shields in the *Intelligencer* of this morning requires a few remarks from me. He assumes that there was a misunderstanding on my part as to his willingness to move the reference of the memorial to a select committee. Let your readers judge of this from the circumstances in the case.

The primary object was to have the memorial presented by a Senator who would move a select committee, and who, of course, would be chairman of it, and by the very motion, would signify his willingness to take charge of it. The subject was peculiarly one for a select committee, because there was no standing committee to which it could be appropriately referred. There was no difficulty in finding a Senator who was willing simply to present the memorial. Probably no Senator in that honorable body would, on request, have refused an act of courtesy like that; especially when the memorial, to use the language of the opposition, will be rebuked, and the *credulity of dupes* is as inexhaustible as the *invention of knaves*, he may find in it a more extended application than at first supposed.

Respectfully yours, N. P. TALLMADGE.

CONCLUDING REMARKS BY THE EDITOR.

The letters of our "honorable friend" are wisely concise and admirably expressed. They will be the means of calling general attention to the subject, while the profane and sanguineous spirit of the opposition will be rebuked, and the *credulity of dupes* will be corrected. The serious tone and civil severity of Mr. Tallmadge are peculiarly adapted to correct the bad habits of ignorance and arrogance, and will impose a salutary restraint precisely where it is most needed. We have a strong faith that great good will result from the discussion which conduct of Gen. Shields is likely to occasion. The *credulity of dupes* is as inexhaustible as the *invention of knaves*, he may find in it a more extended application than at first supposed. Those who have reputation and influence will be able to allow the petition to lie on the table.

Mr. SHIELDS.—This is an important subject, and should not be sneered away in this manner. [Laughter.] I was willing to agree to the motion of the Senator from California, but I do not wish to send the petition to the Committee on Foreign Relations unless the Chairman of that Committee is perfectly satisfied that he can do the subject justice. I had thought of proposing to refer the matter to the Committee on the Post-offices and Post-roads, because there may be a possibility of establishing a spiritual telegraph between the material and the spiritual world. [Laughter.]

Mr. MASON.—I move that the petition lie upon the table. Agreed to.

In his attack on the claims of Spiritualism, Mr. Shields omits citing any recent examples of supposed spiritual agency, and finds the illustrations best suited to his purpose within the shadows of the middle ages. However, the assumption that all the cases which the gentleman has drawn from history, depend on delusion or knavery, does not at all comport with the facts themselves, nor is it supported by the most distant probability. But while the *argumentum ad hominem* of the General leaves the causes of the phenomena, cited by himself, quite as obscure as they were before, it certainly presents a very clear and forcible illustration of his own want of candor and good faith.

PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

END OF THE SECOND VOLUME.

With the present issue we complete the Second Volume of the *TELEGRAPH*, having thus far, as we humbly trust, redeemed our promises to the public and, it may be, realized the legitimate expectations of our friends. It is not presumed that we have entirely satisfied all; nor could this be expected, inasmuch as we are imperfect in ourselves, and limited in our capacity to think and to do, while others may possibly be unreasonable in their demands. In this case it is fit that we apologize for the short comings of each other, and mutually resolve to act in future with still greater fidelity and efficiency. We have not the time and space for any protracted remarks, in this connection, and must therefore conclude by tendering our heart-felt thanks to our patrons and friends for their aid and sympathy, and by expressing the hope that they will keep us company in our future progress.

THE DIAL SPIRIT TELEGRAPH.

This is a simple instrument adapted to the use of *tipping mediums*, and designed to facilitate the process of receiving communications from Spirits. The instrument was invented by Isaac T. Pease, Thompsonville, Conn., and has been advertised for several weeks on the last page of the *TELEGRAPH*. We have not hitherto felt warranted in commanding it to our readers, because we have not been fully satisfied of its general utility, and because we can not consent to seek the interest of the individual, even if he be a friend, at the expense of the public. However, we have sold a number of them, and while we have heard no complaint from any quarter, several persons who have purchased the instrument, and tested its merits, have called on us and expressed their entire satisfaction with the results obtained. It should be borne in mind that the *dial telegraph* is only adapted to that phase of the manifestations denominated the *tippings*. The instrument is for sale at this office. Price \$2.

DR. WILLIAMS AND HIS CHALLENGE.

We very cordially give place to the following letter from Judge Edmonds. It may be that Dr. W. is not so extensively known and appreciated as his estimate of himself had led him to suppose.

DEAR BRITTON:

In your paper of 22d inst., I notice a letter from Dr. Campbell, of Pittsburgh, in which he says, "B. Brown Williams was here some three weeks since, and while lecturing on Mental Alchemy he stated that he had challenged J. W. Edmonds, S. B. Britton, and others, to come out and discuss Spiritualism, etc."

Now, will you do me the favor to say that this is the first time I have ever heard of any such challenge, or, indeed, that there was any such man as Mr. Williams in existence.

Yours,

J. W. EDMONDS.

LECTURES AT WASHINGTON, D. C.—T. L. Harris left this city on Tuesday evening last for Washington city, where he will remain about one week and deliver several lectures on the facts and principles of Spiritualism.

If the friends in Baltimore, or Philadelphia, or elsewhere on the route, desire to hear him on his return, they should correspond with him at Washington with as little delay as possible. Should any arrangement be proposed by the Spiritualists of Baltimore, we hope it will be more fortunate than the arrangement recently attempted by Bro. Leonard in our own behalf, in which case we did not receive his telegraphic despatch at Washington until the hour appointed for the lecture in Baltimore had arrived.

SABBATH MEETINGS IN NEW YORK.

A meeting of the Spiritualists of this city was recently convened at Dodworth's Hall, No. 806 Broadway, at which the following Preamble, submitted by Charles Partridge, was adopted as the sense of the meeting and the basis of future action.

Whereas, The phenomena called Spiritual Manifestations, being of frequent occurrence in family circles and public meetings, in our very midst, and throughout the country, convincing thousands of their spiritual origin, are awakening an almost universal interest and desire to hear and investigate the subject, it is deemed expedient to hold meetings in the city of New York, on Sundays, during the year ensuing; and

Whereas, The great diversity of human organizations, temperaments, intellectual developments, circumstances, channels of thought and spiritual experience, tend to different conclusions upon spiritual as well as temporal things; and feeling that it is becoming seekers after truth to bear and forbear, and patiently hearken to the reasons of another's faith,

We desire to meet together in fraternal relations, and to give attention to the diversified thoughts which different speakers may be pleased to present.

To carry out this object, your Committee hereby nominate the persons whose names are herewith published, who entertain, or are supposed to entertain, different views upon the subject of Spiritualism—to act as Trustees, whose duty shall be to procure a suitable room and invite different speakers each Sunday, or each service, as they may find it convenient or expedient; endeavoring to procure such speakers during the year as will present the different phases of thought upon Spiritual phenomena, whom they may deem capable of edifying an intelligent audience, and to take the whole management of the meetings, obtain subscriptions, take up collections, etc., and to assess each subscriber hereto quarterly in advance, the ratio in money his or her subscription bears to the estimated deficiency in the expenses.

We, the undersigned, agree to pay the sum of money set opposite our names in the manner and for the purpose above named.

The following named persons were nominated and elected as a Board of Trustees, or as a Standing Committee, for the ensuing year:

J. K. Ingalls, Dr. R. T. Hallock,
H. Hibbard, Mr. Levy,
C. C. Woodman, A. Merwin,
J. T. Worth, S. H. Olcott,
Dr. Orton, J. W. McDonald,
George Farnsworth, Dr. Warner,
I. B. Davis.

SPIRITUAL EMANATIONS.—The law of spheres, or universal spiritual emanation through which kindred beings sympathize with and spiritually act upon each other, is illustrated not only in the magnetic susceptibilities of certain human beings, but also in the supersensuous perceptions which certain animals have of the approach of each other, either by way of sympathy or antipathy. This law is illustrated even in such gross forms of animation as those of snails. It is said that if two snails are once brought into contact with each other the one will afterward exhibit an unmistakable sympathy with the other in any physical disturbance, no matter how far the two may be removed apart. So well known has been this fact, that a few years ago a couple of Frenchmen attempted to take advantage of it in establishing a *sympathetic telegraph* between France and America. It is well known that schools of small fishes will sometimes be instantly dispersed by the approach of a shark or a porpoise, even though the latter may be more than a mile distant when it turns its course toward them; and it is said that the camel, in crossing the desert of Arabia for the first time, and while unacquainted with its localities, will sometimes, on becoming thirsty, turn short from its course, and despite of the protracted efforts of its master, march directly to a fountain of water at the distance of twenty miles. This law of sympathy indicates the existence of a *spiritual medium* of sympathy which pervades all spaces, and may be supposed to constitute the substance of the spiritual world.

THE SPIRIT OF SKEPTICISM.

The following letter, forwarded to us for publication, we handed over to Judge Edmonds, who has furnished an appropriate answer, which is also subjoined. We have only to suggest, in addition, that should the Spirits consent to do precisely the thing proposed, viz., announce the coming events of the war in Europe simultaneously with their actual occurrence, we should at once be told by the unbelieving world that such results are strictly within the known powers of *clairvoyance*, and therefore require no post-mundane agency for their accomplishment; and the objector could refer to the well-known fact that a clairvoyant in Albany disclosed the events of the Mexican war in this manner.—ED.

LETTER TO JUDGE EDMONDS.

Dear Sir—I take this public manner of addressing you as a man known and distinguished as a Spiritualist. My object is to submit to your consideration a proposition. Wishing myself to believe in the science and philosophy you are promulgating to the world, and wishing by all means to see the truth and confirmation of the facts you teach placed on so broad a basis, if possibly it may be, that believers may point to general and substantial demonstrations of the truth that may be read and known of all men; and also to see skeptics and cavilers in a general way placed in the same position that you, in particular instances, have been in, when they can avoid the convictions of truth how much soever they may desire it, or, in other words, where it involves more credulity to disbelieve to believe. The subject has assumed that importance and general interest in the world, that I now think it must be sustained by a general demonstration of those facts it assumes, or it must fall a ruin of one of the loftiest and brightest fabrics ever reared by speculative imagination. It is a subject of too great magnitude, and involves results of too great importance to expect that it will ever be generally adopted in the world without the most indubitable evidence of its truth. Its advocates must not only say it is true, must not only give the processes by which they were convinced of its truth, must not only show that its philosophy comprehends and harmonizes with all the general laws of matter and mind, but also a sensible demonstration must be given comparatively general in its character, as it is desired that a corresponding general belief should prevail.

If the belief in Spiritualism is to be a new era in the social, civil, and religious institutions of society, as I believe, and the dawning of a brighter day on the world, then the institution of no legitimate means should be neglected to arrest the public mind, and secure belief in this, the sublimest of all human conceptions. My proposition is this—I submit it respectfully, I have no invidious feelings, but to be confirmed in the truth is all I want—Will not some medium or circle that claims to give intelligence through spiritual communication, announce through some public journal, the *SPIRITUAL TELEGRAPH* for instance, that upon a certain time they will commence to announce to the world, through spiritual agency, the progress of transpiring events as they occur in some quarter of the world—selecting such circumstances or events as must necessarily at some subsequent period be announced publicly through the ordinary means of communication. I would instance the progress of the war in Europe, our Japan expedition, or any other circumstance or event of a character that must be known to Spirits, if they visit and are cognizant of events on earth, and that can be communicated to us if they can communicate to earth's inhabitants through mediums or circles as is claimed. But the circumstances should be selected, and the announcements made at a time and under circumstances that the public would surely know that the medium or circle could not have made the announcement through any other means than spiritual information.

Such a course, adopted and pursued for a time, say a year, or even six months, announcing facts ahead of the ordinary means of communication, and those facts in the main confirmed by subsequent reports, would establish the great fact of spiritual communication beyond all question or cavil; and that fact established, the world is ready to receive the spiritual philosophy.

But if any thing in this proposition should be incompatible with any principle or law in relation to spiritual intercourse, a disclosure of the cause why this may not be done, I presume, would satisfy the public, and involve its believers in no inconsistencies.

In the spirit of truthful inquiry I respectfully invite your attention to this subject.

Yours, respectfully, W. S. ALLABEN.

OSTEND P. O., McHENRY CO., ILLINOIS, April 3, 1854.

85 CHAMBERS ST., April 20, 1854.

MESSRS. PARTRIDGE AND BRITTON.

Dear Sirs—Our correspondent, Mr. Allaben, seems to think that spiritual manifestations are under our control, and he proposes to me a certain kind of manifestation, as if it was at my option. You and I know that these things are not dependent on our volition, except that we may perhaps be able to prevent them. We can not cause them, be our wish for them ever so strong, and therefore all I can say is, that if the intelligence which is dealing with us chooses to make any such manifestations as he suggests, I surely am content, and will be willing to render any assistance in my power.

But I differ from him in my estimate of the value of any such demonstration. Things far more extraordinary have been acted in our midst for five or six years past in the presence of hundreds of thousands of witnesses, whose testimony would be taken in any human transaction, and yet see the skepticism which still prevails! The truth is, that a miracle, a marvel, a wonder never converted any one. But even if it should, to what end would they be converted? To the belief in an intercourse between mortals and the Spirits of the departed? And what then? The great question is still left, To what end is it? What good is it to do? Is it evil or good?

Those questions will be answered in due time. We have but to wait with patience and all will be well. The wisdom that has been already displayed in this whole movement may well be depended upon, and we may be assured that in good time, and as fast as we can be prepared for it, His will will be done.

Yours, etc., J. W. EDMONDS.

JUDGE EDMONDS AND THE NEW YORK BAR.

In January last, when Judge Edmonds retired from the bench of the Supreme Court, a large number of the members of the Bar tendered him the compliment of a public dinner in testimony of their high respect for his talents and services as a judge, and their esteem for his character as a man.

Owing to the late absence of the Judge on his Western tour, his reply, which will be found below, did not appear until since his return.

No. 85 CHAMBERS STREET, April 7, 1854.

Gentlemen: Owing to my absence from town, your note of January last, tendering me a public dinner, has only just reached me.

I fear that in declining the compliment which you proffer me, I may seem to be ungrateful for it, but I beg to assure you that I fully appreciate your kindness.

I shall ever look upon this testimonial of the regard of my brethren of the profession as an ample reward for my efforts on the bench, and cherish, as of inexpressible value, your cordial welcome back to the pursuits of the bar. My health being restored, my purpose now is to return to its quiet and unobtrusive occupation, and to devote my time uninterrupted to the performance of its duties. The acceptance of your kind invitation would not comport with this purpose, and would add nothing to the force of your approbation, or my appreciation of it.

Allow me, then, respectfully to decline it, and to repeat to you the assurance that I am deeply impressed with your kindness, and shall ever be cheered on in the labors that are before me by the remembrance of it.

I am, as ever, yours, most affectionately.

J. W. EDMONDS.

To Edward Sandford, J. W. Gerard, R. Emmet, Charles O'Connor, N. B. Blunt, George Wood, Samuel Beardsley, A. F. Clark, E. S. Van Winckle, Charles P. Kirkland, Henry H. Moragne, Esqrs., and others.

FACTS AND REMARKS.

CONFERENCE OF APRIL 20TH.—This Conference, held at the *TELEGRAPH* Office, was opened by Mr. PARTRIDGE with the relation of some facts which, in his judgment, afforded stronger demonstration of a spiritual existence than was given by any preternatural phenomena recorded in the ancient times. He continued his speech with some strictures upon the conduct of the clergy in claiming to be spiritual guides and refusing to acquiesce themselves with spiritual manifestations. He spoke of measures now in progress for the institution of Sunday meetings in this city, and commented with severity upon the contemptuous treatment which the memorial, recently sent to Congress with 13,000 signatures, asking the appointment of a commission to investigate and report upon the alleged spiritual phenomena, had received from the U. S. Senate. Mr. LEVY made a few remarks respecting the proposed Sunday meetings, and took the sense of the Conference in regard to their propriety. A vote approving them was passed, *nem. con.* Dr. ORTON spoke of the contemptuous rejection of the "memorial" by the U. S. Senate, and gave it as his opinion that fairer treatment might be expected from that *honorable* body when its members find out that the *rites* of Spiritualists will count something. He also mentioned some spiritual facts, which will be given elsewhere. Mr. REYNOLDS offered some cautionary remarks based upon the liability which exists in some instances of our mistaking the mere phenomena of human magnetism for spiritual manifestations. He mentioned the case of a boy in Greenwich, near London, who was thrown into a frightful state of manipulation of a person ignorant of magnetism. Every attempt to relieve him failed, and he finally came spontaneously out of the state three days afterward. Mr. FISCHER related a case in which a girl totally unacquainted with the Swedish language had sung beautiful Swedish songs, claiming to be *en rapport* with Jenny Lind. Mr. PARTRIDGE mentioned a case which had recently come to his knowledge, in which the Spirit of a man's first wife had several times appeared, in seeming bodily form, to his second wife, and to the servants in the house. This occurred in this city, and the parties were not believers in spiritual manifestations. Mr. REYNOLDS related the case of a similar apparition which had appeared in the family of John Grath Wilkinson, of London; and the Conference then closed.

POWOWING AND INSTINCTIVE MAGNETIZING.

The practice of touching and murmuring over some cabalistic words for the cure of certain diseases is well known to be prevalent among the ignorant and unsophisticated of all nations. The worldly wise have called this practice superstition, and in a certain sense they have been right; but its superstition consists only in the ignorance of the practitioners concerning the *principle* on which the effects of their operations are produced. Those who are acquainted with human magnetism and electro-psychology, so-called, actually perceive in some of these simple operations the strongest applications of magnetic and psychical power. These remarks are intended to preface the relation of the following case as received from a friend. Our friend had an acquaintance who had for a long time been troubled with a tumor upon his wrist, which resisted all ordinary methods of cure. The gentleman was finally induced to make application to a person who was reputed to possess the ability to cure such maladies by the touch, and by murmuring a few words. The charmer took him out in the evening and caused him to look with him at the crescent moon; and then placing his hand upon the tumor, he said, "Let what I see grow larger, and what I feel grow smaller." Nothing more was done, but at the end of two or three weeks the tumor had entirely disappeared. We have been credibly informed of several obstinate cases of cancer, and other cutaneous maladies, being entirely cured in a similar way, generally under the touches and incantations of a seventh son or seventh daughter, though they had been forty-second grandsons or granddaughters they could probably have operated with equal efficiency. The whole effect is evidently magnetic and psychological.

Such a course, adopted and pursued for a time, say a year, or even six months, announcing facts ahead of the ordinary means of communication, and those facts in the main confirmed by subsequent reports, would establish the great fact of spiritual communication beyond all question or cavil; and that fact established, the world is ready to receive the spiritual philosophy.

But if any thing in this proposition should be incompatible with any principle or law in relation to spiritual intercourse, a disclosure of the cause why this may not be done, I presume, would satisfy the public, and involve its believers in no inconsistencies.

In the spirit of truthful inquiry I respectfully invite your attention to this subject.

Yours, respectfully, W. S. ALLABEN.

OSTEND P. O., McHENRY CO., ILLINOIS, April 3, 1854.

85 CHAMBERS ST., April 20, 1854.

AMERICAN AND FOREIGN EMIGRANT SOCIETY

FOR THE PROTECTION AND EMPLOYMENT OF EMIGRANTS.

It is obvious to those who live in or frequent our large cities, and especially New York, that there is a large number of our foreign population in the streets and about the wharves, who have no employment which commands means adequate to their daily subsistence. These persons depend on odd jobs for a part of what they get, and the balance is made up in charities, and by pilfering. Charitable institutions are constantly multiplying in our city to meet the growing demand. Nevertheless, there is an astonishing amount of destitution, suffering, and degradation, and it is evident that something more than money is required to avert these growing evils.

Foreigners come here with the idea that our lands flow with milk and honey, and people need do nothing but open their mouths when hungry and they will be filled. Many emigrants land on our shores friendless and penniless, ignorant of the laws and resources of our country, and having no one to instruct or direct them they wander about until they become naked or starving, and our prisons or charitable institutions pick them up. In either case they become a tax upon the city.

Others, who have a little money, and desire to push forward to the wild lands, are met with sharpers, shylocks, runners, and robbers, franked with the insignia of "railroad cars" and "emigrant boarding houses," who decoy the credulous into snares to defraud them of their money, and they in turn become objects of our charities. What emigrants most need, is not money, but a brother who will give them the information they require, and aid them in procuring tickets on railroads which will pass them to the place of their destination.

This Society bids fair to remedy some of the evils to which emigrants and our city are exposed. I copy from their circular as follows:

To remedy, as far as possible, these fruitful sources of evil to the emigrant; to afford him the full protection which all should enjoy; and to assist him in procuring employment as soon as possible after his arrival, are the general objects contemplated in the formation of this Society.

For the accomplishment of these objects the Society propose:

To open offices in New York and Brooklyn.

To employ a competent general agent with such assistants as may be found necessary.

To establish suitable agencies and correspondents at the principal emigration ports of Europe.

To have similar agencies and correspondents along our great thoroughfares of travel, especially westward, and in the West.

To solicit the co-operation of other cities and towns in the establishment of auxiliary societies.

To notify the emigrant, previous to his embarkation, of the existence and aims of the Society, so as to prevent him from becoming the dupe of designing parties when he lands here.

To direct emigrants to places of abode while in the city, where they may be secure from imposition and plunder.

To furnish legal and pecuniary aid to such as need it, or have been made the victims of oppression and fraud.

To obtain information as to the different sections of the country suitable for settlement, and the demands for labor; and to classify and arrange the different kinds of labor, and furnish the employer with the description of that may be required.

To prepare full and accurate instructions as to the various inland routes, and modes of transit

PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

Interesting Miscellany.

WHITHER AM I TENDING?

BY H. BISHOP.

"Whither am I tending?" said a prattling little child. As he looked into his mother's face with anxious eyes and wild: "Say, must I go and leave you when I grow to be a man? I will not, dearest mother, for you know I never can."

But the boy has grown to manhood, and he leaves his mother now, To tread the thorny paths of life till death shall chill his braw; Soon the mother of his childhood will have passed to yonder tomb, And the choking sigh, but half suppressed, will cover all with gloom.

But still through stormy scenes of life he asks, "Where am I now, And whither am I tending, say, whither, whither, how!"

He turns to catch an answer—will no one deign reply? For still the beauteous luster beams bright within his eye.

Oh, yes! the guardian Spirit, the mother of his youth, Has heard the plaintive question, and she'll tell him all the truth, If he'll listen but unto her as he did when once a child, She'll answer well his questions in accents meek and mild.

But the wayward man turns from her, he'd forget his mother now, And would wipe from off his wrinkled face the tears that deck his brow; Still he thinks of beauteous childhood when life was but a dream, And the mother's face, though passed away, in beauty still is seen.

Wilt thou blame thy gentle mother if she does not now reply, And answer well thy questions, since age has dimmed thine eye? Go hearken to her answer, and like a child receive The lessons of thy mother which she bids her son believe.

"Thou art tending upward, upward into the Spirit-land, And soon thou'll join thy mother with all her happy band Of son, and brother, father, and sister too, believe, Then, this answer of thy mother, oh, kindly now receive.

LA ROY, GENESEE CO., N. Y.

TO MY EVER-PRESENT SPIRIT-BRIDE.

BY S. B.

Light of my soul! my joy, my guide,
My being's "better half"—
My other self, my Spirit-bride,
My stay, my help, my staff—

Without thy love this life were blank—
Its pleasures cold and dull—

And vain were wealth, or fame, or rank
To satisfy the soul.

But only let me call thee mine,
And fold thee to my heart—

All meaner pleasures I'll resign,
Nor mourn when they depart.

Oh, sweet, responsive, thrilling flame,
That melts our souls in one!

Oh, holy love! thy joys proclaim,
Our heaven on earth begun.

Then know, my soul—and be content—

That not e'en death can part
Congenial souls, together blest

In One Great Loving Heart.

THE MAGNETIZER OUTWITTED.

A Paris paper relates that an ex-jeweler and an amateur of magnetism, enjoying his *etiam cum dignitate* in a suburban villa at Passy, was lately visited by a young somnambulist calling himself a painter by profession, and who assured him that he had the happiest natural dispositions for the science of the famous Mesmer, when under the influence of a magnetic fit he could see like a cat in the dark, and that in that state it frequently occurred to him to commence and finish a painting in a single sitting. The delighted magnetizer opened his eyes to their full extent, and appointed the next day for the young stranger to come to his house at Passy, and "give a taste of his quality" in the united capacities of somnambulist and painter. Punctual to the hour, the young man arrived with his canvas, palette, and brushes, and was ushered into the amateur's private cabinet, from which every ray of light was carefully excluded to facilitate the scientific purposes for which it was destined. The painter had stipulated, *sine qua non*, that when the fit was on him he should be left completely alone in the cabinet, as on such occasions the presence of another person invariably disturbed his attention, and detracted from the merits of his performance as a limner. The necessary disposition having been made, and the fit of somnambulism having been produced to the heart's content of the magnetizer, the latter, according to his convention, quitted the cabinet, and turning the key upon the *sleever*, left him undisturbed to his operations.

At the expiration of about an hour the amateur magnetizer returned, and was met at the door of the cabinet by the young man, who was now perfectly awake, and displayed to his enraptured view an exquisitely painted landscape, the product of his ecstatic fit! After making a present of this charming production to his delighted host, the young somnambulist took his leave, with a promise to return the next day and repeat the experiment which had been crowned with such complete success. Some three quarters of an hour afterward, the jeweler had some business in his cabinet, into which he admitted a little light, and, to his utter stupefaction, found that the look of his secretary had been forced open, and two thousand and five hundred francs, in silver and bank-notes, with other objects of value, were abstracted from the drawers by the clear-sighted somnambulist. He had brought a painting with him, covered with a couche of white lead, over which, when left to himself, he had passed a wet sponge—an experiment to which a large white spot on the floor bore ample testimony.

The police were immediately informed of the circumstances of the robbery, the perpetrator of which, however, has for the present baffled their pursuit.

INTERESTING CASE OF CLAIRVOYANCE.

The following instance of the recovery of a stolen watch, through means of a clairvoyant, is strictly true in point of fact, although collation between the parties may be questioned by the skeptical in such matters. A gentleman on returning after an hour's absence to his office, in Nassau Street, one day very recently, missed a gold watch and chain, which he prized highly on account of its being a gift. The room was being held in common by two or three young men, it was their practice going out, to leave the key for each other suspended on a nail inside, at the top of the door, to which a square of glass had to be removed. This free-and-easy system was known to several parties, which fed suspicion to be pointed at a certain individual, who occasionally speculated in jewelry, and was about proceeding to Australia. Indeed, he was so strongly suspected of the theft, that it was intended to procure a warrant to search his baggage, when the watch turned up under the following strange circumstances: The gentleman who had been robbed, mentioned the fact to an intimate friend, who advised a visit to a lady of his acquaintance noted as a clairvoyant, but who did not take money, nor pursue the art publicly. A visit was accordingly made to the lady, who, after being put into the proper state, defined the person who had taken away the watch, and gave a most circumstantial account of the place in which it was secreted. The person indicated was one who had entirely escaped suspicion, but the description of his person and apartment was so accurate, that they immediately called the police. The mist collected, the rain falls thick and loud, Till, with a smile of light on sea and land, Lo! he looks back from the departing cloud.

A state of perfect bewilderment at the knowledge they possessed, the young man opened his trunk and produced the watch from the hiding-place described. For the above facts as narrated we can vouch, but leave the solution of the mystery to the philosophers of the *Tribune* and those learned in spiritual matters.—*Sunday Courier*.

PHYSIOLOGICAL VICES AND VIRTUES.

Last evening, Andrew Jackson Davis concluded his course of Physiological Lectures at Armory Hall. They have been well, though not fully attended. To say that the subject treated of in these lectures is of higher importance to the welfare of the human race than any other ever before presented to a public audience, is no exaggeration. Mr. Davis aims to regenerate the race by having them properly and rightly generated. This is the great doctrine of these lectures. They go to the foundation—to the original source of all moral and social evil, and find their remedy in a right direction of the conjugal principle.

In the most chaste, beautiful, and impressive style of composition and delivery, Mr. Davis has drawn public attention to a subject which no physiologist or reformer before him has been able to discuss in a promiscuous assembly, without prejudice to himself or to the cause he wished to promote. But in this case the vices and the virtues, and particularly the vices of the conjugal principle, were so clearly defined, and their wide-spread ravage so graphically described, and their origin made so apparent, that no candid mind possessing ordinary culture, could fail of being convinced of the necessity of a great physiological reform in this department of the human constitution. We have little hope of the perfect triumph of any one of the fragmentary reforms now agitating society, until the *Divine* truths communicated in these lectures shall be received and understood by the people. Until mankind proceed as rationally in the reproduction of the human species as they do in the raising of animals, the improvement of the race will be neither permanent nor rapid—but humanity must either remain stationary or rapidly deteriorate. Mr. Davis has broached this subject none too soon, and though this generation may not generally appreciate him or his ideas, yet the time is not far distant when ample justice will be accorded to both.—*R. J. Freeman, April 14th.*

LAMARTINE.—The Paris correspondent of the Washington *Sentinel* having paid a recent visit to Lamartine, gives the following account of the poet-statesman:

I spent part of last evening with Lamartine. He lives in a pretty, but humble residence; and we found him surrounded by men of letters and distinguished persons of liberal views from every land. He is still a fine-looking man—his appearance and manner both remind one of Henry Clay—frank, bold, and fearless. We were happy to learn that his estate, which was deeply involved by the sacrifices he made for his country, is now, by his own extraordinary industry and perseverance, nearly relieved from debt. Besides many other literary occupations, he is engaged on a life of Washington, which will be published within this year.

THE RAPPINGS IN FRANCE.—A Paris correspondent of the New York *Commercial* says that the committee appointed by the Academy of Sciences to investigate the spiritual rappings and the turning of tables, has decided that it will make a regular formal report, but that one of its members shall simply read a memoir of what they saw, heard, and thought. Believers regard this as a shabby way of testifying contempt, *by form*, while the committee acknowledge itself to have been interested, and perhaps staggered and convinced by the facts that they intended to recite and publish in their experience. At any rate, it is curious to see the delusion fairly before the ablest scientific body in the world.—*Exchange.*

LUCY STONE'S LECTURES AT BANGOR.—The Bangor *Mercury* says: The Committee for conducting the course of lectures in this city by Miss Lucy Stone, after paying to her for the lectures and her expenses \$200.00, found that they had left a surplus of \$203.00, which they agreed to devote to the following charities and objects in the sum named:

Female Orphan Asylum	\$75.00
American Anti-Slavery Society	75.00
Old Ladies' Charitable Society	50.00
Sewing School for Children	25.00
Women's Rights Tracts	38.00
	263.00

STATISTICS OF THE GRAVE.—A recent number of the *Merchant's Ledger* estimates that, since the birth of our Saviour, 1853 years since, thirty-two thousand millions of human beings have lived upon this earth; and of these, all but about nine hundred and sixty millions have gone down to the grave. Of this great army of the dead, nine thousand millions have died by war; eight thousand millions by famine and pestilence; five hundred millions by martyrdom; nearly six hundred millions by intoxicating drinks, and the remaining thirteen thousand millions naturally, or otherwise.

STONES OF THE TIMES.—At Exeter Hall, London, the Rev. Dr. Cummings lately lectured on the "Signs of the Times." He said that the Prophet Daniel had prophesied 2,000 years would be the duration of Mohammedan power, but it did not follow that Russia would plant the cross on St. Sophia. On the contrary, he thought that the 12,000,000 of Mohammedans might become Christians! The events of the year 1848 had been clearly alluded to in prophecy, and he calculated 1864 would bring about the fulfillment of the apocalyptic prophecies and the commencement of a better age—the good time coming!

THE ANGELS.

BY H. W. LONGFELLOW.

Two angels, one of Life and one of Death,
Passed o'er the village as the morning broke;

The dawn was on their faces, and beneath
The somber houses hearsed with plumes of smoke.

Their attitude and aspect were the same,
Alike their features and their robes of white;

But one was crowned with amaranth, as flame,
And one with asphodels, like flakes of light.

I saw them pause on their celestial way;

Then said I with deep fear and doubt oppressed:

"Beat not so loud, my heart, lest thou betray
The place where thy beloved are at rest!"

And he, that wore the crown of asphodels,
Descending, at my door, began to knock,

And my soul sank within me, as in wells
The waters sink before an earthquake's shock.

I recognized the nameless agony,

The terror, and the tremor, and the pain

That oft before had filled and haunted me,

And now returned with threefold strength again.

The door I opened to my heavenly guest,

And listened, for I thought I heard God's voice;

And knowing that whatsoe'er he sent was best,

Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,

"My errand is not Death, but Life," he said;

And eye I answered, passing out of sight

On his celestial embassy he sped.

'Twas at thy door, oh, friend! and not at mine,

The angel with the amaranth wreath

Pausing descended, and with a voice divine,

Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,

A shadow on those features fair and thin;

And softly, from that hushed and darkened room,

Two angels issued, where but one went in.

All is of God! If He but wave his hand

The mists collect, the rain falls thick and loud,

Till, with a smile of light on sea and land,

Lo! he looks back from the departing cloud.

Angels of Life and Death alike are His;

Without His leave they pass no threshold o'er;

Who, then, would wish or dare, believing this,

Against His messenger to shut the door.

From Putnam's *Monthly* for April.

INTERESTING CASE OF CLAIRVOYANCE.

The following instance of the recovery of a stolen watch, through means of a clairvoyant, is strictly true in point of fact, although collation between the parties may be questioned by the skeptical in such matters. A gentleman on returning after an hour's absence to his office, in Nassau Street, one day very recently, missed a gold watch and chain, which he prized highly on account of its being a gift. The room was being held in common by two or three young men, it was their practice going out, to leave the key for each other suspended on a nail inside, at the top of the door, to which a square of glass had to be removed. This free-and-easy system was known to several parties, which fed suspicion to be pointed at a certain individual, who occasionally speculated in jewelry, and was about proceeding to Australia. Indeed, he was so strongly suspected of the theft, that it was intended to procure a warrant to search his baggage, when the watch turned up under the following strange circumstances: The gentleman who had been robbed, mentioned the fact to an intimate friend, who advised a visit to a lady of his acquaintance noted as a clairvoyant, but who did not take money, nor pursue the art publicly. A visit was accordingly made to the lady, who, after being put into the proper state, defined the person who had taken away the watch, and gave a most circumstantial account of the place in which it was secreted. The person indicated was one who had entirely escaped suspicion, but the description of his person and apartment was so accurate, that they immediately called the police. The mist collected, the rain falls thick and loud, Till, with a smile of light on sea and land, Lo! he looks back from the departing cloud.

Angels of Life and Death alike are His;

Without His leave they pass no threshold o'er;

Who, then, would wish or dare, believing this,

Against His messenger to shut the door.

From Putnam's *Monthly* for April.

INTERESTING CASE OF CLAIRVOYANCE.

The following instance of the recovery of a stolen watch, through means of a clairvoyant, is strictly true in point of fact, although collation between the parties may be questioned by the skeptical in such matters. A gentleman on returning after an hour's absence to his office, in Nassau Street, one day very recently, missed a gold watch and chain, which he prized highly on account of its being a gift. The room was being held in common by two or three young men, it was their practice going out, to leave the key for each other suspended on a nail inside, at the top of the door, to which a square of glass had to be removed. This free-and-easy system was known to several parties, which fed suspicion to be pointed at a certain individual, who occasionally speculated in jewelry, and was about proceeding to Australia. Indeed, he was so strongly suspected of the theft, that it was intended to procure a warrant to search his baggage, when the watch turned up under the following strange circumstances: The gentleman who had been robbed, mentioned the fact to an intimate friend, who advised a visit to a lady of his acquaintance noted as a clairvoyant, but who did not take money, nor pursue the art publicly. A visit was accordingly made to the lady, who, after being put into the proper state, defined the person who had taken away the watch, and gave a most circumstantial account of the place in which it was secreted. The person indicated was one who had entirely escaped suspicion, but the description of his person and apartment was so accurate, that they immediately called the police. The mist collected, the rain falls thick and loud, Till, with a smile of light on sea and land, Lo! he looks back from the departing cloud.

Angels of Life and Death alike are His;

Without His leave they pass no threshold o'er;

Who, then, would wish or dare, believing this,

Against His messenger to shut the door.

From Putnam's *Monthly* for April.

INTERESTING CASE OF CLAIRVOYANCE.

The following instance of the recovery of a stolen watch, through means of a clairvoyant, is strictly true in point of fact, although collation between the parties may be questioned by the skeptical in such matters. A gentleman on returning after an hour's absence to his office, in Nassau Street, one day very recently, missed a gold watch and chain, which he prized highly on account of its being a gift. The room was being held in common by two or three young men, it was their practice going out, to leave the key for each other suspended on a nail inside, at the top of the door, to which a square of glass had to be removed. This free-and-easy system was known to several parties, which fed suspicion to be pointed at a certain individual, who occasionally speculated in jewelry, and was about proceeding to Australia. Indeed, he was so strongly suspected of the theft, that it was intended to procure a warrant to search his baggage, when the watch turned up under the following strange circumstances: The gentleman who had been robbed, mentioned the fact to an intimate friend, who advised a visit to a lady of his acquaintance noted as a clairvoyant, but who did not take money, nor pursue the art publicly. A visit was accordingly made to the